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Christian Community

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"We Want To Do Something For Peace"

By HERMAN F. REISSIG

Many people who have not paid much attention to international affairs are now alarmed and have decided that they must "do something." Long-time workers for international cooperation are searching their minds with the question, "What should we Christians do in this dangerous situation?"

I have just some back from an eight weeks' tour of nine countries in Western Europe. In Italy, Austria, Germany, Denmark, England, and France we looked at devastation caused by war—looked until one member of our group cried in anguish, "I don't want to see any more *ruins!*" Near Paris we visited a little community of new homes, built to replace a few of the two million French homes destroyed by bombs. Before entering one of the homes our guide said, "Don't mention the war in here. This woman lost seven of her nine children in one night." We listened in country after country, to the story of slow emergence from hunger and confusion. In some countries recovery has been remarkable. But even where life has returned to something like normal one is almost overwhelmed by the number and complexity of the problems. Given peace, given freedom from fear of another war, given courageous and enlightened international cooperation, France—to take only that one country—may be able to get back on her feet.

But these countries are like a man who has been mortally ill. By heroic effort his life was saved. Now, after a long, painful struggle, he has some hope that one day he can walk again and earn his own living. Just as his hope and his health begin to come back his doctors tell him that there is danger of a new and worse attack; that somewhere he will have to find the money for new treatment—and strength for the new ordeal. This is the awful tragedy that oppresses one in Europe and stays with him as he comes home—that millions of men and women who still feel the agony and live in the shadows of the last war now fear there may be another and are, in any case, told that the only way to avoid it is to send their sons to be trained for it and permit their governments to use more money, so desperately needed for houses and health, for bombers and guns.

That European countries can spare little money for rearmament, we know. What may not be so well-known is that the people, still reeling from the last war, have not the inner strength to face the prospect of more fighting. At least, that is my impression after talking to many of them. The old taxi driver in Vienna said, as he handed me my change, "Wenn es nur nicht wieder Krieg giebt!" (If only we do not have another war!) We hadn't been talking war or politics, but this was the one thing he wanted to say before I left him. "If only we do not have another war!"

Church World Service.
Millions of refugees like this family need food, clothing, medicine, and peace.

It's been said before. Let me say it again, having discovered it for myself. *Americans have no conception of what the war actually did to the people of Europe.* If we had suffered what they suffered—well, we might still feel that our over-all foreign policy is right but some of us would not talk so much and so loud.

Our Responsibility

What should we do? Particularly, what should we as Christians do now? We should start, I think, not with harsh and belligerent words, not with threats, but with an attempt to *feel* the tragedy of our time. We try to escape the sorrow and the spiritual burden by using hot words against the Russians and calling for more bombs, more planes, more soldiers. For what? To defend ourselves and freedom from the Russians, we say. But that kind of de-

WORLD ORDER SUNDAY

October 16 to 24 marks United Nations Week, with October 22nd set aside as **World Order Sunday.** Most readers of CHRISTIAN COMMUNITY will, therefore, find helpful the statement of CSA's International Relations Committee, **Concerning the Foreign Policy of the United States,** as well as the Suggestions for Observing United Nations Week, prepared by the Church Peace Union and World Alliance for International Friendship through Religion.

We hope the social action committee in your local church will cooperate with the pastor in making this occasion fruitful.

fense means what some of us have seen in Europe, though this past summer we didn't see so much of it, five years having elapsed since the war ended. This is not to counsel non-resistance, although a few people in Europe are asking if the values they hold dear would not, in the long run, have a better chance of survival under Russian domination than in a general war. One who listens to their stories and walks among their ruins can hardly blame them for asking the question.

But that aside, one wants to ask those Americans who have a ready supply of fighting words, "Don't you know what a huge rearmament program is going to mean?" (Already in the U. S. it is going to mean, apparently, reducing the Point IV program to almost nothing). "Don't you know what a war would *do* to all of us?" Ask the people of Europe. They know. And some of them wonder that we Americans still have some confidence in the power of guns to defend our homes and our freedoms.

What then? Let us make no mistake about it—the Russian Politbureau will not desist from trying to destroy the whole Western way of life and imposing its own way unless it is convinced the attempt will fail. A famous London editor said to us, "Russia does not want a world war. To that extent her denunciation of war-mongering is honest. What Russia wants is a series of little wars, ending in the establishment of communist governments in one place after another and in the gradual weakening of the anti-communist forces." Exactly so! Some Americans are asking whether we "have any business in Korea." The answer is, "The Russians are sure they have business there!" Suppose we let Korea go. Next country? Let that go. It wouldn't be long before all of Asia and all of Europe were under the Russian tyranny. To see this one does not have to believe that we are good and pure and right—which we are not—and the Russians wholly evil. One has only to see that "the revolutionary situation," for which Lenin taught his followers to wait, seems to the Russians to have arrived. Now is their time! And they are going to make the most of it. It is this writer's opinion that any kind of conference we could arrange, any "peace" meeting, any show of accommodation on our part would be used by the Russians to push their grand design. *The design* is not peace or war; it is the destruction of Western man and the substitution of the Russian design for living—with as little cost in Russian blood as possible.

So we must ask again, What shall we do? First, *we must go through with the great gamble.* It is the gamble that if we show no sign of surrender, if we resist quickly and with strength, as in Korea, the Russians may decide to pull back. Stalin is reported to have told Anthony Eden, back in 1944, that whereas Hitler had not known when to stop, he (Stalin) would know when to stop. Our great hope is that we can convince him, without a general war, that it is time to stop. In other words, three possibilities are open to us. We build up our strength—in plain words, military power—and step in successfully in such conflicts as the one in Korea, and so convince the masters of the Russian people that their purpose is doomed to fail. Or, we do nothing except engage in futile attempts to "talk with the Russians," which means getting out of their way and allowing them to take over. Or, we fight a full-scale war.

More Than Armies Needed

But, in the second place, we must see very clearly, what we are in grave danger of forgetting, that *military strength cannot win the struggle against communism.* The "revolution of our time" is in full swing. The revolt against unjust conditions, in Asia, Africa, Europe, is not the result of Russian propaganda. It is a legitimate revolt. The Western countries have been too late in mending their ways. Too late in getting rid of the abuses of colonialism! Too late in establishing just orders in which the common man would have a chance! (Even today in some European countries there is sickening luxury on the one hand and appalling poverty on the other). Too late in getting rid of our terrible racial discriminations! Because we were too late—because countries like the United States offered no clear leadership in the direction of better societies—the great revolt is now headed by men who have perverted the dream, mixing it with their own personal and national lust for power. It is not enough to tell the people of Asia that we are saving them from Russian communism. For what are we saving them? What do we have to offer?

Millions of non-communists in other countries — we talked with a few of them in Europe—are not sure that the United States deserves the confidence of men and women who long for decency and justice. They take note, for example, of our proposal to give help to evil men like Franco of Spain. How can people who love freedom, or who, not having freedom, long for it, believe in us if we give help to anyone who is against the Russians, no matter how brutal and unjust he may be? *Our program of technical aid to underdeveloped countries* (Point IV) *was a step in the right direction. It might have become a central item in a more positive world leadership. It is the worst kind of folly to reduce that program to the vanishing point.* If, in our effort to protect ourselves against communist subversion here at home, we limit our fundamental freedoms, putting everyone except the most complete conformist under suspicion, we engineer a defeat for ourselves for which no number of regiments can compensate. Working ceaselessly for full racial equality, at home and abroad, is another way to strengthen our position. Helping to elect men and women who stand for the best in the American tradition is still another way. This includes the recognition that *loud talkers against communism can be, and sometimes are, the poorest representatives of American democracy.*

Where, after all, lies our real hope for the future? Certainly not in armaments? *Our hope is in justice, truthfulness, c o m p a s s i o n, neighborliness.* These things can be lost behind armadas of planes and tanks. The worker for peace in these days is more than an anti-communist. Far more! He is a man who knows that all men are the children of God and his brothers—and supports the men and the measures, locally and nationally, that put this faith into practice.

We must also summon ourselves to a new devotion to the Christian faith. People follow false gods, not merely because they are hungry but because they have no faith to hold life together. They become hysterical because they see nothing beyond this world and their own physical survival. In our churches, the men and women organized in groups for international education and action will be foremost in worship and in the study of the fundamentals of the Christian faith.

FOOD AND PEOPLE

Are you looking for a significant study project for your church group for this winter? Here is a suggestion. UNESCO is placing a special emphasis during 1950 on the theme, *Food and People.* They are urging groups everywhere to study this vital problem. To help, they have published, with the aid of FAO, a series of six short pamphlets. Even the titles and the international team of authors sound exciting:

Food, Soils and People by C. E. Kellogg.

Are There Too Many People? by Alva Myrdal and Paul Vincent

Food and the Family by Margaret Mead.

Food and Social Progress by Andre Mayer.

Distribution of the World's Food by S. Krolikowski.

UN Sets the Table by Peter Kihss.

This set can be had with a discussion guide for $1.65 from U. S. National Commission for UNESCO, UNESCO Relations Staff, Department of State, Washington, D. C. Available also is a Work-Kit for leaders which includes the pamphlets along with listing of films, film strips, posters, exhibits and other program aids.

PRAYER AT THE UN

From time to time members of our churches have written to the editor, expressing concern that the sessions of the United Nations do not open with prayer as do the sessions of our Congress. We have pointed out that it would be difficult to have a formal religious observance that would be acceptable and meaningful to Christian, Jew, Moslem, Hindu and atheist.

At the suggestion of Secretary-General Trygve Lie, the General Assembly's Committee on Procedures has approved a one-minute period of silent prayer at the start of the first session of each plenary assembly and at the end of each final session. This action appears to us both reverent and practical.

The new UN Building will also contain a prayer chapel for personal meditation. The Laymen's Movement for a Christian World is encouraging gifts toward the equipping of this room. Checks made out to United Nations Prayer Room should be sent to Glenn E. Bennett, United Nations, New York.

THE PLIGHT OF THE EXPELLEES

By ELMER J. F. ARNDT

Public attention is now focused on Asia and Korea in particular. The issues raised by the North Korean aggression are rightly the concern of Christian people.

However, there is another issue which also has its claim to be a matter of concern to Christian people. That matter is the approximately 12 millions of expellees in Western Germany. These expellees constitute a mass of human suffering which demands both our compassion and the exercise of our wisdom.

The expellees exist (live would be hardly the right word) under appalling conditions. Their shelters are overcrowded; neither health nor privacy are protected. They have but enough food for bare subsistence; their diet is monotonous and inadequate. They are dependent on the outside world—Church World Service, for instance—for clothing, since the bare necessities require all their money, leaving nothing over for clothing. The overwhelming majority are unemployed and without present prospects of employment.

Their terrible material plight is matched by their hopelessness. Their future appears to be nothing but an abyss—a prospect which renders their present all the more grim.

All who are acquainted with the facts recognize in the mass of expellees one of the great potential dangers threatening the stability and effectiveness of the constructive forces in western Germany. Politically, socially, economically and spiritually, the present hopelessness of the expellees makes them a possibly fertile soil for a revival of the worst kind of reaction.

That these expellees provide both a challenge and opportunity to the Christian Church—and especially to the Protestant churches—is clear. The German church is doing much—a heroic work when its resources are considered. Much more could be done with aid from the American churches.

Two specific forms of aid should be stressed. The first is the continuing shipment of good, clean, used clothes, bedding and shoes through Church World Service. (Send such gifts to Church World Service Center, 1200 N. Rock Hill Road, Ladue 17, Missouri, accompanied by 8c per pound for processing and shipping). Second, American churches can supply financial help for the "Bauprojekte"—the building of communities for expellees which the German church leaders are striving to develop.

Obviously, neither of these forms of aid provide a solution to the expellee problem. Yet they are urgent for two reasons; they are real, though limited, forms of aid which can be undertaken now; and they provide a tangible evidence of concern and interest which goes far to dispel the bleak hopelessness which threatens to engulf the expellees.

A complete solution of the expellee problem doubtless requires a complex of steps just as it requires the consent of many interested parties. Some of the steps required are emigration from Germany (with proper safeguards). Presently, neither of these can be carried through by Germany alone. Other countries will have to take proper steps to resettle German expellees as well as displaced persons if emigration is to be effected on any scale at all. The industrialization of Germany faces such difficulties as the cold war, French fears of a powerful Germany, and British and American competition for markets and disinclination to import German made goods.

The government of Western Germany must, of course, as it appears willing to do, shoulder its responsibility. Yet it is not Western Germany's responsibility alone. And the agencies of the United Nations provide the machinery through which a cooperative approach, on an international scale, can be made to the problem.

WHO'S WHO IN THIS ISSUE

Elmer J. F. Arndt, Professor of Christian Ethics and the Philosophy of Religion at Eden Theological Seminary, Webster Groves, Missouri, is chairman of the Commission on Christian Social Action and a member of the Commission on World Service of the Evangelical and Reformed Church.

Herman F. Reissig, International Relations Secretary of the Council for Social Action, spent the summer conducting a study tour of Britain and Western Europe.

Speaking of Books

INFORMAL ADULT EDUCATION, Malcolm S. Knowles, Association Press $4.

The Director of Education at Central Y.M.C.A., Chicago, writes helpfully about how adults learn, group dynamics, informal courses, conferences and administration of programs. The volume is illustrated with typical programs, promotion materials, record blanks and budgets. Pages 131-3 condense Homer Jack's *Primer for Social Action* with suggested actions a group may take, such as resolutions, letters, political action, conferences, delegations, non-violent demonstrations and the formation of an action council.

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NEIGHBORS IN ACTION, Rachel Davis Dubois, Harper $3.

Vivid description of a "parranda," intercultural home meetings where festival experiences are shared and mutuality is cultivated. Miss DuBois describes the development, materials, leadership and values in this "experience-centered curriculum" designed to solve tensions. The book is enriched with six "word pictures of American family life," suggestions for celebration of Thanksgiving and other festivals, and a list of books and pamphlets for boys and girls.

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THE NATURE OF MAN, Hough, Sinnott, Mather, Tead, Blanshard, Allen, Bonnell, Das, Murphy, Kruse and Mumford, ed. by A. William Loos and Lawrence B. Chrow. The Church Peace Union, $1.

This 110-page symposium shows "how science, philosophy and religion contribute to an understanding of the nature of man." Such an analysis is fundamental to a resolution of the contemporary social issues of our time. Moral and spiritual values are clearly assumed as basic to the brief treatises. The appendix contains a selected bibliography and suggestions for arranging a seminar on the Nature of Man.

R. G.

ONCE THERE WERE TWO CHURCHES, Fred D. Wentzel. Friendship Press, Paper edition $1, cloth $1.75.

This very readable text for personal reading or group study presents with actual cases the differences between the church that relates itself significantly and creatively to its community—and the one that doesn't. Young people and adults as well will see the church's opportunity more clearly for reading it.

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THE PLACE OF RELIGION IN THE PUBLIC SCHOOLS, Virgil Henry, Harper, $2.50.

Mr. Henry, who is superintendent of schools in Orland Park, Illinois, is not content to deplore the serious void left by a school program that ignores the most vital area of life. He suggests ways in which religious content can be integrated into the existing curriculum and deals forthrightly with the problems that must be faced in doing so.

H. F. K.

Religion and Labor Foundation

Do you know about the work the National Religion and Labor Foundation is doing to promote mutual understanding between organized labor and the leaders of the churches—Protestant, Roman Catholic and Jewish? If so, you may wish to join the Foundation and send your contribution or dues ($1, $2, $5 and up) to the Executive Secretary, Mr. Willard Uphaus, 66 Edgewood Ave., New Haven 11, Connecticut. And if you do not know about its work, write to the above address for information and a sample copy of its monthly publication, *Economic Justice*.

United Nations Seminars

Wherever you live you are invited to attend either one or both of the two United Nations Seminars presented by the Council for Social Action in New York City. The first one will be held October 23 to 25. The second, April 9 to 12.

There is no charge except for your travel and housing. Each seminar includes a visit to Lake Success to see the UN in operation. For further information write to Rev. Herman F. Reissig, 289 Fourth Ave., New York, 10, N. Y.

Voting Record

With this issue of CHRISTIAN COMMUNITY many of our readers will receive a copy of the VOTING RECORD of the Eighty-first Congress, which has been prepared by the social action agencies representing the Protestant churches in Washington.

This publication will prove most helpful in guiding the conscientious Christian voter as he goes to the polls in this fall's Congressional elections. Here is something more substantial than a party label or a build-up as a "good man." Here is the incumbent's actual performance on legislation considered crucial by informed church representatives.

The VOTING RECORD should receive wide use—in personal perusal, in committee study, and in group discussion among church and civic organizations. Additional copies may be secured from either CSA or CCSA at 10 cents for single copies, 2 to 9 copies at 8c, 10 to 24 at 7c, 25 to 49 at 6c, 50 or more at 5c each.

Adopt Policy Statements

Agricultural Relations was made the subject of special study at the June meeting of the Council for Social Action held on the campus of Heidelberg College at Tiffin, Ohio. After two days of strenuous work and revision of drafts prepared by the Agricultural Relations Committee, the Council approved four policy statements.

The topics covered are *Natural Resources Development and Conservation, Low Income Families in Agriculture, Seasonal Agricultural Labor,* and *Agricultural Cooperatives.* They are in print and available from Rev. Shirley E. Greene, Merom, Indiana.

A Way To Help

An Emergency Committee for German Protestantism has been formed with the Reverend Frederick J. Forell as executive secretary and offices at 325 Central Park West, New York City. It solicits material aid for expellees as well as for pastors and deaconesses in the Eastern zone of Germany. Inquiries may be directed to the above address.

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If you are interested in the subject of this issue of *Christian Community,* you will more than likely be interested in the November issue of *Social Action,* wherein Herman Reissig will write in fuller detail on the subject of Communism. Subscriptions at $1.50, or advance orders for single copies at 15c should be sent to 289 Fourth Ave., New York 10, N. Y.

CHRISTIAN COMMUNITY

Requests for regular mailings or additional copies for Congregational Christians should be addressed to Ray Gibbons, Director, Council for Social Action, 289 Fourth Avenue, New York 10, New York. Requests by Evangelical and Reformed, and others, as well as news items and communications, should be addressed to the Editor, Huber F. Klemme, Commission on Christian Social Action, 2969 West 25th Street, Cleveland 13, Ohio.